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Book # 160

Virtus unita Fortior.

Nil sine vobis

Per Nos omnia



Regeneratio tua in

Per te vivam



Illoribus te vinciam

Bulchritudine tua captus



Aphorismi Urbigerani,

Or Certain

R U L E S,

Clearly demonstrating the Three In-
fallible Ways of Preparing the

GRAND ELIXIR

O R

Circulatum majus

OF THE

Philosophers,

Discovering The

Secret of Secrets,

A N D

Detecting the Errors of Vulgar Chymists:
in their OPERATIONS:

Contain'd in One Hundred and One *Aphorisms*: To
which are added, the Three Ways of Preparing the
Vegetable Elixir or *Circulatum minus*: All deduc'd
from Never-Erring EXPERIENCE

By *BARO URBIGERUS*,

A Servant of God in the Kingdom of Nature.

Experto Crede.

L O N D O N, Printed for Henry Faithorne, at the
Rose in St. Paul's Church-yard, 1690.

Licensed,

Jan. 13. 16 $\frac{89}{90}$.

Rob. Midgley.

TO OUR
DEAR DISCIPLES,
Honor'd COADEPTS,
AND ALL
WELL-WISHERS
TO OUR
Hermetic Art.

Finding you, dear Sons, who have
thrô our means attain'd to the
true knowledg of our first Mat-
ter, worthy to receive our farther Instru-
ctions in the remainder of the Process,
to extirpate all such Ambiguities, as you
may have conceiv'd in our Absence, to fa-
cilitate

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cilitate your Labors, and to precaution you in the bringing your Work to its highest Perfection, We here, according to your desire, expose to you, and for your sakes, to the Public, all the most infallible Rules, necessary for preventing of Errors in this great Undertaking. And tho' you, ever-honor'd Coadepts, could never yet so far prevail on your selves, as to come to a Resolution of presenting the World with the full Practice of this our Art, join'd to the Theory, we are nevertheless most certain, that we shall not receive any Reprimand from you for bringing to light these our Rules, which we have so penn'd, that even those, who know not our Person, will not only soon perceive, that all, we have written, is the real Truth, clearly exhibiting both the Theory and Practice of the whole Hermetic Art, but also conclude, that these Operations must of necessity

necessity have very often pass'd thro' our own hands, from our giving such positive Rules, and infallible Instructions, elucidating all the most obscure and intricate Enigms of the Philosophers, and warning them of all the Accidents, that may happen in the working of our Subject: We are, we say, confident, you neither will, nor can blame us for this: since you will easily discern, that our Design is purely to instruct our Disciples, and prevent all the Well-wishers to this most noble Art from being impos'd upon; and cheated, by any false pretended Adept: to the end that those, who shall from the Divine Benignity, by the help of these our Aphorisms, or otherwise, have receiv'd the blessed knowledg of our first Matter, which is the very same in all our three ways of producing the grand Elixir, may thro' these our certain Rules obtain

the accomplishment of their Desires.

Having in our Travels fortun'd to meet with some Persons of true Principles in Philosophy and Religion, we could not but embrace them, and instruct them towards its farther Perfection, which cannot be attain'd without the true knowledg of our Celestial Art, by which comprehending all the Mystery of Mysteries, we learn also how to serve God in Faith and Truth. And since we have no Obligation to any living Soul for the knowledg, we possess, having attain'd it all by the only Blessing of Almighty God on our Industry and Expences: being therefore at more liberty than those, who receive such a Favor from us, or some other Adept, 'tis our Determination, whenever we meet with Persons so qualified, always to do the same.

same. Wherefore being at present in England, tho' we are no Native of this Kingdom, we think it necessary to set forth these our Aphorisms in the English Tongue, not in the least doubting, but that the Knowing, mind- ing only the Sense, will easily pardon any Impropriety, they may find in our Expressions: and when Providence shall carry us into any other Country, we, having attain'd to some competent knowledg of most European Languages, shall again take care to publish them in the Speech of the Place, where we shall be, that we may the sooner obtain the effect of our Desires, which aim at nothing, but the undeceiving of the World by setting down certain and evident Marks, distinguishing the Worthy from the Unworthy, and at the bringing of Men to leave their
unne-

unnecessary Forms, by instructing them
in the true way of Serving God, be-
ing the only means to render them
happy both in this World, and the
next.

Apho-

Aphorismi Urbigerani,

Or Certain

*Rules, clearly demonstrating the
Three Infallible Ways of
preparing the Grand Elixir
of the Philosophers.*

I.

THE *Hermetic* Science consists only in the right knowledge of the first Matter of the Philosophers, which is in the Mineral Kingdom, not yet determin'd by Nature.

II.

An undetermin'd Matter being the beginning of all Metals and Minerals,
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it follows, that, as soon as any one shall be so happy, as to know and conceive it, he shall easily comprehend also their Natures, Qualities, and Properties.

III.

Altho some Persons, possess'd with foolish Notions, dream, that the first Matter is to be found only in some particular places, at such and such times of the year, and by the Virtue of a Magical Magnet ; yet we are most certain (according to our Divine Master *Hermes*) that, all these Suppositions being false, it is to be found every where, at all times, and only by our Science.

IV.

The *Hermetic* Art consists in the true Manipulation of our undetermin'd Subject, which before it can be brought to the highest degree of Perfection, must of necessity undergo all our Chymical Operations.

V.

Our Chymical Operations are these, Amalgamation, Sublimation, Dissolution, Filtration, Cohobation, Distillation, Separation, Reverberation, Imbibition, and Digestion. .

VI.

When we call all these Operations ours, they are not all to be understood according to the common Operations of the Sophisters of Metals, whose Industry consists only in disguising of Subjects from their Form, and their Nature; but ours are really to transfigure our Subject, yet conserving its Nature, Quality, and Property. -

VII.

This our Subject, after its having pass'd thro' all those artificial Operations, which always imitate Nature, is call'd the Philosophers Stone, or the fifth Essence

sence of Metals, being compounded of the Essence of their four Elements.

VIII.

The Metals and Minerals, which Nature has already determin'd, althô they should be retrogradated into running *Mercury*, Water, and Vapor; yet can they by no means be taken for the first Matter of the Philosophers.

IX.

Our true and real Matter is only a Vapor, impregnated with the Metallic Seed, yet undetermin'd, created by God Almighty, generated by the Concurrence and Influence of the *Astrums*, contain'd in the Bowels of the Earth, as the Matrix of all created things.

X.

This our Matter is call'd undetermin'd, because, being a *Médium* between a Metal and a Mineral, and being neither
of

of them, it has in it power to produce both, according to the Subject, it meets withal.

X I.

Such a Metallic Vapor, congeal'd and nourish'd in the Bowels of the Earth, is call'd the *undetermin'd*, and when it enchants the Serpent with the Beauty of its internal and additional Fire, the *determin'd* Green-Dragon of the Philosophers; and without the true knowledg and right Manipulation of it nothing can be done in our Art.

X II.

This Green-Dragon is the natural Gold of the Philosophers, exceedingly different from the vulgar, which is corporeal and dead, being come to the period of its Perfection according to Nature, and therefore incapable of generating, unless it be first generated it self by our *Mercurial* Water; but ours is spiritual, and living, having the generative Faculty

ty in it self, and in its own Nature, and having receiv'd the Masculine Quality from the Creator of all things.

XIII.

Our Gold is call'd Natural, because it is not to be made by Art, and since it is known to none, but the true Disciples of *Hermes*, who understand how to separate it from its original Lump, 'tis call'd also Philosophical; and if God had not been so gracious, as to create this first *Chaos* to our hand, all our Skill and Art in the Construction of the great Elixir would be in vain.

XIV.

Out of this our Gold, or *undetermin'd* Green-Dragon, without the addition of any other created thing whatsoever, we know how thro' our Universal *Mensstruum* to extract all our Elements, or Principles, necessary for the performance of our great Work: Which is our first way of preparing the Grand Elixir: and since

since this our first *Chaos* is to be had without any Expence, as costing only the trouble of digging it out of the Mines, This is not unfitly call'd the only way of the Poor.

XV.

The Operations in this our first way being in a manner the same with those of our second, which is, when we join our *determin'd* Dragon with our Serpent, we shall (to avoid Repetitions) in the subsequent Aphorisms give Instructions for them both together.

XVI.

Our Serpent, which is also contained in the Bowels of the Earth, being of all created things whatsoever the nearest subject of a Feminine Nature to our Dragon, thrô their Copulation such an astral and metallic Seed, containing our Elements, is also to be brought forth, as can, thô with somewhat more

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of Expence and Time, perform the whole Mystery of *Hermes*.

XVII.

Since our Serpent is of all created things the nearest subject of Feminine Nature to our Dragon, she is after her Copulation to be taken for the Basis of our Philosophical Work : for out of her Bowels, without the help of any other Metal or Mineral, we must draw our Principles or Elements, necessary to our Work, being retrogradated by the Universal *Menstruum*.

XVIII.

This Feminine Subject cannot be retrogradated, unless to free her from her Impurities, and Heterogeneous Qualities, she is first actuated by her Homogeneous ones, that she may be in a better Capacity to receive the spiritual Love of our Green Dragon,

XIX.

XIX.

After our Serpent has been bound with her Chain, penetrated with the Blood of our Green-Dragon, and driven nine, or ten times thro' the combustible Fire into the elementary Air, if you do not find her to be exceeding furious, and extremely penetrating, 'tis a sign, that you do not hit our Subject, the notion of the *Homogenea*, or their Proportion.

XX.

If this furious Serpent, after it has been dissolv'd by the Universal *Menstruum*, filtrated, evaporated, and congeal'd nine or ten times, does not come over in a Cloud, and turn into our Virgin Milk, or Metallic argentin Water, not corrosive at all, and yet insensibly, and invisibly devouring every thing, that comes near it, 'tis plainly to be seen, that you err in the Notion of our Universal *Menstruum*.

XXI.

The Serpent, of which I now speak, is our true Water of the Clouds, or the real Eagle and *Mercury* of the Philosophers, greatly different from the Vulgar, which is corporeal, gross, dead, and full of Heterogeneous Qualities, and a Subject, fallen from its Sphere, like unripe Fruit from the Tree; but ours is spiritual, transparent, living, residing in its own Sphere, like a King on his Throne.

XXII.

Tho' the vulgar *Mercury* is such an unripe Fruit, corporeal, and dead; yet if you know how to amalgamate it with our Dragon, and to retrograde it with the Universal *Menstruum*, you may assure your self, that out of this also you shall be able to prepare a Sophic *Mercury*, with which you shall certainly produce the great Elixir, discover the Secret of Secrets, unlock the most difficult Locks, and command all the Treasures in the World.

XXIII.

XXIII.

Our *Mercury* is called the *Mercury* of the Philosophers, because it is a Subject, which is not to be found ready prepar'd to our hand: for it must of necessity be made by our Philosophical Preparations, out of the first *Chaos*, and altho it is Artificial, yet is it naturally prepar'd, Nature, which is imitated in the Preparation of it, contributing likewise thereunto.

XXIV.

Since our Subject cannot be call'd the fiery Serpent of the Philosophers, nor have the power of overcoming any created thing, before it has receiv'd such Virtue and Quality from our Green-Dragon, and the Universal *Menstruum*, by which it self is first overcome, devour'd, and bury'd in their Bowels; out of which being born again, 'tis made capable of the same, it follows, that such a Virtue of killing and

vivifying is natural to our Dragon and the Universal *Menstruum*.

XXV.

The Universal *Menstruum* of the Philosophers is that Celestial one, without which nothing can live nor subsist in this World: 'Tis also that noble Champion, which delivers the uncorrupted Virgin, *Andromeda*, who was with a strong Chain fastned to the Rock in the power of the Dragon, of whose spiritual Love having admitted, for fear of being eternally ruin'd and devour'd by him (which could not have been avoided, if this noble Champion had not come to her assistance) She is to be deliver'd of a Child, which will be the Wonder of Wonders, and Prodigy of Nature.

XXVI.

If our Virgin in her Confinement, before she is set at liberty, does not manifest her extreme Beauty with all her internal, divers, delicate natural Colors,

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wonderfully charming, and very pleasant to the Eye, it signifies, that she has not sufficiently enjoy'd the spiritual Company of the Dragon.

XXVII.

If the Universal *Menstruum* has not totally deliver'd the Virgin from the Claws of the Dragon, it is a sign, either that she was not sufficiently free from her Heterogeneous Qualities, or that she had not receiv'd from the external Heat a sufficient penetrating Quality, or that the Universal *Menstruum* was too weak to perform its Undertaking.

XXVIII.

To know, whether the Amalgamation, Sublimation, Dissolution, Filtration, Coagulation, and Distillation have been Natural and Philosophical, the whole Body of the Serpent must come over spiritual and transparent, leaving only some few and very light Feces at the bottom, which can by no Art be reduc'd either

into a running *Mercury*, or any other kind of metallic Substance.

XXIX.

After all these above-mention'd Operations, and the Separation, if our Serpent, being amalgamated with any Metal, pure or impure, cannot suffer the Fusion, it will be in vain for you to go any farther with it : for you may assure your self, that you do not walk in the true Paths of the *Hermetic Art*.

XXX.

Our Philosophical Distillations consist only in the right Separation of our Spiritual and *Mercurial* Water from all its poisonous oily Substance, which is of no use at all in our Art, and from the *Caput Mortuum*, which is left behind after the first Distillation.

XXXI.

If after the first Distillation an exceedingly corrosive and extremely penetra-

netrating red Oil does not ascend (which as soon as it begins to appear in the Neck of the Retort, the Receiver must be changed) it signifies, that the Distillation has not been rightly perform'd, and by Consequence, that the internal Fire of our metallic vaporous Water, being burnt up, and corroded by its poisonous Vapor, and the outward Fire, is still mixt with it, and with the *Caput Mortuum*.

XXXII.

In case you should commit so great an Error in the performance of this first Distillation, altho it will never be in your power to prepare the *Mercury Duplex* of the Philosophers, unless you should begin the whole Work again from the very Beginning; yet, if you have any farther Skill in our Art, you may easily prepare our *Mercury simplex*, with which you will effect great and miraculous things..

XXXIII.

This blood red Oil with its only Fumes penetrates every Part and Atom of all Metals

Metals and Minerals, and principally of Gold, out of which Dissolution one may easily extract the right Tincture or Essence with highly rectify'd Spirit of Wine, and bring it over the Alembic with it: which is indeed a great Medicine for humane Bodies.

XXXIV.

A deep blood-red Tincture of excellent Virtue is to be extracted also out of the above-mention'd *Caput Mortuum*, accidentally and unfortunately intermixt with the internal Sulphur of our *Mercurial* Water, and with the red Oil, with highly rectify'd Spirit of Wine: with which after it has been evaporated to a Powder, imbib'd, and Philosophically digested, you may assure your self of having the Medicine of Medicines, next to the great Elixir, by which you may imperceptibly and quickly cure all sorts of Distempers, to the great Admiration of all *Galenists*, and to the Astonishment of all Vulgar Chymists.

XXXV.

XXXV.

The most part of the Philosophers, whilst their Intention was to go farther to the noblest Perfection of our Celestial Art, either employ'd this red Oil, brought to a Potability, for internal Medicines, or to external Diseases without any farther Preparation of it, till they had obtain'd the great Elixir.

XXXVI.

If the *Caput Mortuum* has not the Magnetic Quality in attracting the *Spiritus Mundi* into it self from the *Astrums*, it is a sign, that at the end of the Distillation of the red Oil the outward fire was so violent, as quite to burn up the Magnet, which is contain'd in the first Feces of our *Mercurial Water*.

XXXVII.

After the first Distillation, if the least Part of the Virgin *Mercurial Water* can
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by any Art whatsoever be brought to running *Mercury*, or any other kind of a Metallic Substance, it is an evident sign, that either the Subject, or its Preparation and Reduction into Water, has not been real, natural, or Philosophical.

XXXVIII.

The above-mention'd *Spiritus Mundi*, altho of no use at all in this our great Work, is yet a great *Menstruum* in extracting of Tinctures out of Metals, Minerals, Animals, and Vegetables, and in performing great things in the Art, volatilizing all fixt Bodies, and principally Gold.

XXXIX.

A great many Pretenders to the true *Hermetic* Knowledg prepare *Menstruums*, to dissolve common *Mercury*, and to turn it into Water several manner of ways, and by several additions of Salts, Sulphurs, Metals, and Minerals; but, since all those Preparations are sophistical, any
one,

one, expert in our Art, will be able to reduce it to its running Quality again.

XL.

The Quality of our *Mercurial* Water being to volatilize all fixt Bodies, and to fix all those, that are volatil, fixing it self with those, that are fixt, according to the Proportion of it, dissolving its own Body, it unites inseparably with it, conserving always its own Qualities and Properties, and receives no Augmentation from any other created thing, but only from its crude Body.

XLI.

Our *Mercurial* Water has such a sympathy with the *Astrums*, that, if it is not kept very close, and *Hermetically* seal'd, it will in a very short time, like a wing'd Serpent, fly away in a wonderful manner to its own Sphere, carrying along with it all the Elements and Principles of Metals, and not leaving so much as one single drop, or the least remainder, behind.

XLII.

XLII.

Several Pretenders to the Magical Science prepare Magical Magnets, to draw from the Air, and (as they pretend) from the *Astrums* such *Menstruums*, as they think necessary for the Production of the Great Elixir; but their Magnets being compounded of several determinate things, althô their *Menstruums* are great Dissolvents, yet we do on assured knowledg affirm, that they can never perform any real Experiment in our Art.

XLIII.

Some are of Opinion, that, unless the Operator is Master in the Magical Science, and fundamentally understands all its Experiments, he will never be able by any other Art whatsoever to bring forth any such things, as can produce the Universal Elixir. Now, althô we do not deny, that the Magical Knowledg is requir'd to attain to the highest degree of Perfection in all Sciences, yet we are most certain, that

that it is not at all necessary to the Formation of the Grand Elixir upon Animals, Metals, Precious Stones, and Vegetables.

XLIV.

Our Virgin Milk, or Metallic Water, being brought to a perfect Spirituality, and excellent Diaphanity, is call'd the true *Chaos* of the Philosophers: for out of that alone, without any addition of any created, or artificially prepar'd thing, we are to prepare and separate all the Elements, which are requir'd to the Formation of our Philosophical Microcosm.

XLV.

To understand aright, how out of this our *Chaos* we are to form our Philosophical Microcosm, we must first of necessity rightly comprehend the great Mystery and Proceeding in the Creation of the Macrocosm: it being extremely necessary to imitate and use the very same Method in the Creation of our little one,

one, that the Creator of all things has us'd in the Formation of the great one.

XLVI.

When our *Chaos* or Celestial Water has purify'd it self from its own gross and palpable Body, it is call'd the Heaven of the Philosophers, and the palpable Body the Earth, which is void, empty, and dark : And if our Divine Spirit, which is carry'd upon the Face of the Waters, did not bring forth out of the palpable Body that pretious Metalic Seed, we should never be able by any Art whatsoever to go on any farther with the perfect Creation of our Microcosm according to our Intent.

XLVII.

This Heaven of the Philosophers, after it has separated it self from the Earth, containing our Philosophical Seed, and the Magnet of our Salt of Nature, and from the superfluous Waters, is call'd the *Mercury simplex* of the wise man : for
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whoſoever attains it, at the ſame time attains alſo the Knowledge and Power of retrogradating Metals, Minerals, &c. ſo as to reduce them to their firſt Being, to perfect imperfect Bodies, and to vivifie dead ones; conſerving always its own Property and Quality to it ſelf, and to produce the Great Elixir according to the uſual way of the Philoſophers.

XLVIII.

After we have ſeparated the Water from the Waters, by which I mean the *Mercurial* Celeſtial Water from the ſuperfluous Water, which is the Flegm; by the Bleſſing of God and the Infuſion of our holy Spirit, we do not in the leaſt doubt, but we ſhall be able to bring forth out of our Earth ſuch Fruits and Subjects, with which we ſhall certainly perform the whole Creation, carrying our Work to the higheſt Degree of Perfection.

XLIX.

Our *Mercurial* Water being of the ſame Brightneſs with the Heavens, and
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our palpable gross Body, which did separate it self from our Celestial Water, having the same Properties and Quality with the Earth, none, but Ignorants, will deny them to be the right Heaven and true Earth of the Philosophers.

L.

If, after the Separation of the Spirit from the superfluous Waters, the World, in which it is contain'd, does not appear mighty clear, and full of light, and of the same brightness with our Celestial Water, it is a sign, that the Separation is not fully perform'd, the Spirit being still intermixt with the Waters.

LI.

If in the space of nine or ten Weeks, or two Philosophical Months at longest, our *Mercurial* Water has not done separating it self from all its own Earth, containing the Metallic Seed, it is an evident sign, that you have either err'd in the working of it, or that its Digestion, hav-

ing

ing been too violent, has confounded and burnt up the principal Subject of the Creation.

LII.

This Philosophic Earth, containing our principal Subject, after it has been separated from all the Waters, is very gently to be dry'd by some external Heat, to free it from its extraneous Humidity, that it may be in a proper Capacity to receive the Celestial Moisture of our Argentin Water, to which it unites its most noble Fruits, with which our Philosophical Microcosm is generated, nourish'd, and saturated.

LIII.

If the Earth, after it has been reverberated, humected with our Celestial Moisture, does not presently enrich our Air with the divine expected Fruits, you must certainly believe, that in the drying of it the external Heat has been so violent, as to burn up the internal Heat

and Nature of the Earth, and consequently spoil your Undertaking as to the performance of the whole Mystery of the Creation, according to the noblest, richest, shortest, most natural, and secretest ways of the Philosophers.

L I V.

In case the Earth should be totally destroy'd by the violent external Heat, althô it is most certain, you cannot carry on our noble Creation any farther with it ; yet if you know how to amalgamate our *Mercury simplex* with your common Gold, which is dissolved, vivify'd, and renew'd by it, you may be sure of effecting the Great Elixir, althô neither so quick, so natural, nor so rich, as you might have done without it. And this is our third way.

L V.

The Amalgamation of our *Mercury simplex* with common Gold consists only in the right Proportion, and in the indissoluble

soluble Union of both, which is done without any external Heat in a very short time, without which exact Proportion and right Union nothing of any Moment is to be expected from their Marriage.

LVI.

Know then, that this right Proportion is ten parts of our *Mercury simplex* to one of your finest common Gold in filings, which is dissolved in it, like Ice in common Water, after an imperceptible manner, and as soon as the Dissolution is over, the Coagulation and Putrefaction presently follow, which Effects if you find not, 'tis a sign, that the *Mercury* exceeds its due Proportion. Now when your Gold has been thus well amalgamated, united, putrify'd, and inseparably digested with our *Mercury simplex*, you will then have only our Philosophical Sulphur, in which time one might easily have perform'd the whole Work, working without common Gold.

LVII.

Althô our *Mercury simplex* is exceedingly spiritual and volatil, yet since it is the right Agent, digesting the Seed or Essence of all Metals and Minerals, it will, thô undigested, naturally adhere to any of them, althô corporeal, that shall come near it, and will never leave it, unless it be forc'd away by the Test, thô kept in a great Fusion for many hours.

LVIII.

This *Mercury simplex*, which before its retrogradation was of a Feminine Nature, and before it left all its own Earth, was *Hermaphroditic*, being powerful in both Sexes, is now become of a Feminine Quality again, and althô it has lost the Masculine visible Fire, yet it has conserv'd its own, which is invisible to us, and with which it performs visible Operations in digesting of imperfect Metals, after its Determination with any of them.

LIX.

LIX.

If this our *Mercury* (the Proportion rightly observ'd) should be amalgamated with any imperfect Metal, being first determin'd with a fixt one, it will regenerate and perfect the same, not losing the least Particle of its Virtue or Quantity: Which Metal after the digestion of a Philosophical Month will (as most Philosophers teach) be able to resist all manner of Tryals, and will be far better than any Natural one.

LX.

The Determination of our *Mercury simplex* with any of the fixt Bodies is to be done by dissolving a small quantity of Filings of red or white according to the Color and Quality of the Metal, that you desire to meliorate, and if you do not err in the Separation and Union of the Subjects, you may assure your self of obtaining your desire after a Philosophical Digestion.

LXI.

To examine aright, whether the *Mercury simplex* is rightly prepar'd, or come to its Perfection, one only Drop, put upon a red-hot Plate of Copper, must whiten it through and through, and must not part with it, altho brought into a great Fusion : Which, if you find, it does not, it will be a plain Demonstration, that either your *Mercury* is not well prepared, or that it has not yet done separating it self from its own Earth.

LXII.

If your *Mercury simplex*, put upon its own dry'd Earth, does not presently unite with the Essence of Metals, appearing deeper than any Blood, and shining brighter than any Fire, which is a mark of the Reception of its own internal Fire, and that the Eagle has suckt the Blood of our Red-Lion, it is an evident sign, that you have err'd in the Manipulation of the Earth.

LXIII.

LXIII.

This *Mercury*, thus impregnated with its Essence, or Sulphur of Metals, is call'd the *Mercury duplex* of the Philosophers, which is of a far greater Quality, and Virtue than the *simplex*, with whose Imbibitions in the Salt of Nature, after its being saturated with the *simplex*, the whole Mystery of the Creation of the Philosophical Microcosm is maintain'd and perfected.

LXIV.

To know, whether your *Mercury duplex* is Philosophically prepar'd, and sufficiently impregnated with its own internal Natural Fire, put one single Drop of it upon a red-hot Plate of fine Silver: and if the Silver is not by this Drop penetrated through and through with a deep-red Tincture, enduring the greatest fire of Fusion, it will signify, that you either fail in the Preparation of it, or that you have not given it

it time enough to receive a full Saturation out of its own Earth.

L X V.

This deep-red Tincture, extracted out of our Philosophical Earth, is call'd our Sulphur, our undigested, essentified Gold, our internal elementary Fire, and our Red-Lion: for without its Help and Concurrence our Philosophical World cannot be nourish'd, digested, or accomplish'd, being the right Ground, and true Essence of the whole work of our Creation.

L X V I.

When the Earth has lost its Soul, the remainder of it is the true Magnet, attracting the Salt of Nature from the combustible Fire after a violent Calcination for several hours: which Salt, after its Purification and Clarification, is call'd the clarify'd Earth or Salt of the Philosophers, which, uniting it self with our single and double *Mercury*, after their Digestion, is call'd by our Master *Hermes* the Universal Spirit earthify'd. L X V I I.

LXVII.

The Extraction, Purification, and Clarification of our Earth or Salt of Nature is to be perform'd by our *Mercury simplex*: which, being put upon the reverberated Earth, will presently draw it to it self, and unite it self with it, yet separable by gentle Distillation, after which the clarify'd Salt of the Philosophers is at hand.

LXVIII.

Altho we use our *Mercury simplex* in the Extraction of its own Soul out of its Body, and for the Clarification of the latter; yet, since it is a philosophical and perpetual *Menstruum*, it loses nothing of its connatural Prerogatives, nor does in the least diminish in Quantity, being our true *Alkabehest*, as *Paracelsus* is pleas'd to call it.

LXIX.

Those three Principles, or Elements of our *Chaos*, perfectly separated from
their

their Impurities, and brought to their highest Perfection, are rightly call'd the three *Herculean* Works: for after the Preparation of them all the Labor, Trouble, and Danger will be past.

LXX.

Some foolish Operators pretend, that our Great Elixir is to be prepar'd in a very easie manner, and without any trouble at all, to whom we will with our Master *Hermes* briefly answer, That such Impostors neither know our Matter, nor the right Preparation of it. Yet we do not deny, but any Healthy Person, of what Age soever he may be, may undergo all our *Herculean* Labors, necessary to the Performance of it.

LXXI.

These our Operations are therefore call'd *Herculean* in respect to the rest of the Work, which is exceeding easie, and without the least Trouble or Danger, being for that reason call'd Childrens

drens Play, because a Child or a Woman, that has any Sense, may easily work it, and bring it to the highest Perfection, according to the Saying of all true Philosophers.

LXXII.

Althô all those above-mention'd Operations are, according to the common Opinion of the Philosophers, esteem'd difficult, and dangerous ; yet we can upon our Conscience assure you, that we have our self alone without the help of any Creature living prepar'd them all on a common Kitchen Fire, as is very well known to several Coadepts, our Friends, who could not but admire and approve of our Industry.

LXXIII.

No true Adept or perfect Artist can deny, but that the whole Work of the Great Elixir may from the very beginning to the end be perform'd on one only Furnace, in one only sort of Vessel,
and

and by one only Person alone, at a very small Charge.

LXXIV.

Some Impostors would perswade the Vulgar, that Gold, Silver, and many other Ingredients are requir'd to the making of the Grand Elixir according to our noblest ways : which the Doctrines of all the Philosophers, and our own infallible Rules clearly shew to be false : for 'tis most certain, that we neither use any of their Ingredients, nor yet any Silver, or Gold, (unless, as we have mention'd, in our third way) till we come to the Fermentation of our Elixirs.

LXXV.

We do with all true Philosophers assure you, that all things, necessary for our Philosophical Work, besides the Fewel, Vessels, and some few Instruments, belonging to the Furnace, are to be purchas'd for less than the Expence
of

of one single Guinea, and that every where, and at all times of the year.

LXXVI.

Since neither Gold nor Silver is to be us'd at all in the Formation and Cribation of our Philosophical Work, it follows, that the old and common saying of some Authors, viz. *That without working with Gold 'tis an impossible thing to make Gold*, proves to be only a false Notion of Men, who understood not our Art.

LXXVII.

When our *Herculean* Works are brought to Perfection, which is, when our three Principles, or Elements are prepar'd, purify'd and perfected, unless the Philosophical and unseparable Union of them is exactly perform'd, the Great Mystery of our Creation is not to be expected.

LXXVIII.

LXXVIII.

Our Principles or Elements being brought to a perfect and unseparable Union and Digestion, it is call'd the *Triple Mercury* of the Philosophers; which being finish'd, the whole Creation and Formation of our work is crown'd.

LXXIX.

All our Work of the Creation from its very Beginning to its perfect End may, on our certain knowledg, be perfected in less than nine Months by any skilful and careful Artist, that follows our Rules, unless some Accident should happen in the Preparation of our *Herculean* Works: which to prevent, we wrought them our self in an earthen Vessel, which we count far better and surer than any Glass, and which is most agreeable to the Practice of the most ancient Philosophers.

LXXX.

LXXX.

Before you come to the Union of your Elements, your clarify'd Earth is before all things to be digested in a moderate and continual Heat of Ashes, to free it from any unnatural Moisture, that it might have attracted after its Purification, to be in a fit Capacity to receive your *Mercury simplex*, by which it is to be nourish'd in its Infancy.

LXXXI.

If your clarify'd Earth, after it has been digested the space of a whole Month, does not appear exceeding dry, subtil, and frangible, it will signifie, that you have fail'd in the Purification or Clarification of it, or that the external Moisture, it had attracted, is not yet parted from it.

LXXXII.

Take great Care, that you do not begin your Imbibitions of your Earth, before you find it to be very well purify'd, clarify'd, dry'd, and brought to be very subtil, and extremely frangible : for it would be a great Detriment as well to your Work, as to your *Mercury* ; and, altho it should not spoil your Work, yet it would be to you a great loss of Time.

LXXXIII.

After our clarify'd Earth has been brought to a perfect Purity; Dryness, and Frangibility, it is to be imbib'd with the eighth part of our *Mercury simplex*, or Virgins Milk, which will in a very short time be soak'd into it, as into a Sponge, which shews the hungry State of our Infant, and then the Fire

is to be continu'd, till the Infant is hungry again.

LXXXIV.

If in the space of two or three days, or four, at the farthest, the Infant does not shew it self to be extreme hungry by becoming very dry and frangible again, it will be an evident sign, that you have overcome it by your excessive feeding of it.

LXXXV.

Great care is to be taken also in the feeding of the noble Infant: for if you do not well observe all our infallible Rules, you will never be able to bring it to a perfect Maturity: for in the Notion and Proportion of our Imbibitions, and the Management of them, the prospe-

rous and unfailable End of our Work is to be expected.

LXXXVI.

'Tis always to be observ'd, that the Fire be very moderate, as long as you are making your Imbibitions, for fear of forcing any part of your *Mercury* to leave the Earth: for as a moderate Heat makes the Union between the Soul and the Body, and perfects all the Work: so on the contrary a too violent Heat disunites and destroys all.

LXXXVII.

The Infant being dry, the Imbibition is to be repeated again, and this Method is to be us'd, until the Matter has receiv'd its weight of the *Mercury*: at which time if you do not find it to flow like

like Wax, and be whiter then any Snow, and very fixt, you must proceed with your Imbibitions, until you perceive the same.

LXXXVIII.

The Imbibitions are not to be made any oftner, than once every three or four days, in which time you will find your Matter, having soak'd up all your *Mercury*, to be in great want of Food, which must be supply'd, until it be saturated: the Mark of which will be, when it flows like Wax again.

LXXXIX.

Your Matter being brought to a perfect Fluxibility, uncomparable Whiteness, and unalterable Fixedness, know then, that you have perfectioned the

white Elixir, which, being fermented with fine Silver in Filings, will be in a Capacity to transmute all inferior Metals into the finest Silver in the World.

X C.

Before the white Elixir is fermented with common Silver, you may multiply it, as well in Virtue, as in Quantity, by the Continuation of Imbibitions with the *Mercury simplex*, by which it may by Degrees be brought *ad Infinitum* in its Virtue.

X C I.

The white Elixir being brought to its Degree of Maturity, desiring to go on to its highest Degree of Perfection, instead of fermenting it with Silver, it must be cibated with its own Flesh and
Blood,

Blood, which is the double *Mercury*, by which being nourish'd, multiply'd in Quality and Quantity, and digested, the whole Work is accomplish'd.

XCII.

As soon as the first Imbibition is made, you will see a great Alteration in your Vessel: for there will be nothing seen but a Cloud, filling the whole space of the Vessel, the fixt being in controversie with the Volatil, and the Volatil with the fixt. The Volatil is Conqueror at the beginning, but at last by its own internal Fire, conjoyn'd with the external, both are united, and fixt inseparably together.

XCIII.

It is to be observed, that the Glass Vessel, which must be oval, with a Neck half a foot long, and very strong, be of a fit bigness, and of such Capacity, that your Matter, when it is put into the Vessel, may take up only the third part of it, leaving the other two vacant: for, if it should be too big, it would be a great hinderance in performing the Work, and if too little, it would break into a thousand pieces.

XCIV.

After you have cibated the noble Elixir with your double *Mercury*, before it can come to its perfect Fixedness, it must of necessity wander thro' all

all the States and Colors of Nature, by which we are to judg its Being and Temperament.

XCV.

The constant and essential Colors, that appear in the Digestion of the Matter, and before it comes to a Perfection, are three, *viz.* Black, which signifies the Putrefaction and Conjunction of the Elements; White, which demonstrates its Purification; and Red, which denotes its Maturation. The rest of the Colors, that appear and disappear in the Progress of the Work, are only accidental, and unconstant.

XCVI.

By every Cibation of its own Flesh and Blood, Regeneration of its Colors, and Digestion, the Infant will grow stronger and stronger, that at last being
fully

fully saturated and digested, it is call'd the Great Elixir of the Philosophers, with which you will be able to perform, Wonders in all the Regions, as well Animal, as Mineral, and Vegetable.

XCVII.

When your Elixir is brought to a Fluxibility, and a perfect Fixedness, if you desire to make a Medicine upon Metals, you must determinate or ferment it with common Gold in Filings, in which Determination it will vitrify, and then you will have an incomparable Medicine, capable to transmute all imperfect Metals into the purest Gold, according to the Doctrine of all the Philosophers, thô our self never design'd any thing, but an universal Remedy for the Cure of all curable Diseases, incident to Human Bodies, as is well known to our Friends, who have enjoy'd the Benefit of these our Labors.

XCVIII.

XCVIII.

It is to be observ'd in the Fermentation, that the Elixir exceed not the Ferment in Quantity, otherwise the Sponsal Ligament of it cannot be actually perform'd, and when the Ferment is predominant over the Elixir, all will be presently turn'd into dust.

XCIX.

The best Method of Fermentation is to take one part of the Elixir, and put it into the midst of ten parts of Gold in Filings, cast thro' Antimony, to free it from all its Impurities, and to keep it in a circulary Fire for the space of six Hours, so increasing the Fire by Degrees, that the two last hours it be in a good Fusion, and when cold, you will find all your Matter exceeding frangible, and of the Color of the Granate-Stone,

C.

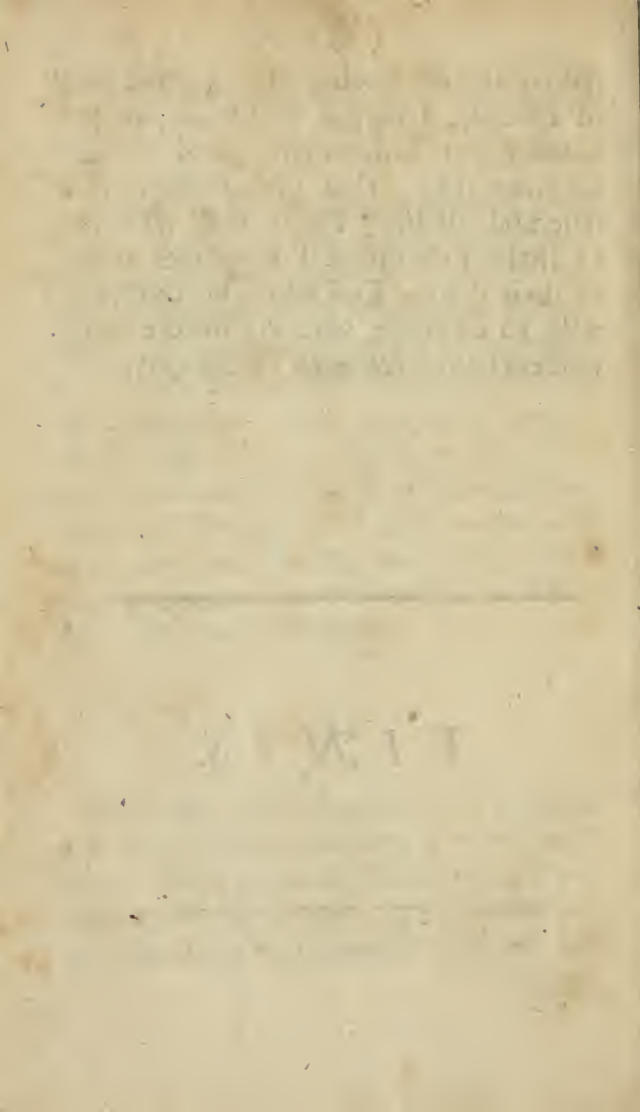
Common *Mercury*, amalgamated with Lead, is counted the most proper Subject for making Projection, which being in Fusion, your fermented Matter being divided into three parts, one part of it roll'd, in Wax, is to be flung upon the Amalgam: then presently cover the Crucible, and continue the Fire, until you hear the Noise of the Separation and Union: then the second and third part, as before, and being kept for two hours in a continual Fire of Fusion, let it cool by it self.

CI.

Whoever shall presume to prepare the Great Elixir according to our most Secret Ways without following and observing all these our infallible Rules, will certainly find himself mightily mistaken

staken at last, having after a great deal of Trouble, Charges, and Pains, reap'd nothing but Discontent ; and on the contrary they, that shall walk in our true and infallible Paths, shall with very little Trouble and Expences attain to their desired End, which we cordially wish to all those, who are sincere well-wishers to the *Hermetic* Philosophy.

F I N I S.





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Circulatum minus Urbigeranum,
OR THE
PHILOSOPHICAL ELIXIR
OF
VEGETABLES,
WITH

The Three certain Ways of Pre-
paring it, fully and clearly
set forth in One and Thirty

APHORISMS

By *Baro Urbigerus*

A Servant of God in the Kingdom of Nature.

Experto Crede.

L O N D O N,

Printed for *Henry Faithorne*, at the Rose
in *St. Paul's Church-yard*, 1690.

THE
LORDS OF THE
TREASURY
SECRETARY

The Lords of the Treasury
have the honor to acknowledge
the receipt of your letter
of the 10th inst.

and in reply to inform
you that the same has
been forwarded to the
proper authorities for
their consideration.

By order of the Lords of the Treasury,
J. H. G. Secretary

London, 11th Decr 1841

Yours faithfully,
J. H. G.

TO ALL
TRUE LOVERS
OF THE
HERMETIC PHILOSOPHY.

HAVING in our Precedent Aphorisms clearly deliver'd such infallible Rules and Instructions, as are necessary for producing our Grand Elixir, or Circulatum majus, the only real Secret of the true Adepts, commanding in all the Kingdoms

E 2

doms of Nature, which will, we question not, be no less pleasing to all other lovers of Sciences, than to our Disciples; and being farther inclin'd fully to inform them, how to preserve themselves and others in perfect Health by obviating any Distemper, that may otherwise overcome them, before they can attain to the Accomplishment of their Desires: We have thought it convenient to impart likewise to them our three several ways of making our Vegetable Elixir, or Circulatum minus, which may be prepar'd, and brought to
its

its utmost Perfection in the space of a Philosophical Month by any skilful Artist, who shall comprehend and follow our certain Directions, laid down in these our subsequent Aphorisms, where the whole Work is so evidently demonstrated, that none, who is ever so little vers'd in Chymistry, can be liable to mistake. Nor do we any way doubt, but all those, who shall with a sincere and upright Intention peruse these our plainly-written Aphorisms, will find themselves oblig'd to bless Almighty God for his infinite Mer-

cy in having inspir'd us to open
their Eyes, that they may see,
what is requisite for their pre-
sent Health, and future Happi-
ness, both which we heartily
wish to every one, who, as be-
comes a true Philosopher, un-
feignedly loves God and his
Neighbor.

Circulatum minus Urbigeranum,
 OR THE
 PHILOSOPHICAL ELIXIR
 OF
 VEGETABLES;
 WITH

The Three certain Ways
 of Preparing it.

I.

OUR *Circulatum minus* is only a specified *Elixir*, belonging to the Vegetable Kingdom, by which without any Fire, or farther Preparation of the

Vegetables, we can in a Moment extract their true Essence, containing their Virtue, Quality, and Property : which is a great *Chymical* Curiosity, performing Wonders in the Practice of Physick, and in demonstrating some Works of Nature.

II.

We call it *Circulatum*, because, tho' never so often us'd in any Extraction, or *Chymical* Experiment whatever, it loses nothing of its Quality, or Property : which is a Prerogative, pertaining to the Universal *Elixir*, call'd also the *Circulatum majus*, because it commands in all the three Kingdoms of Nature ; whilst this, being restrain'd to one only Kingdom, is for that reason stil'd *Minus*.

III.

Out of *Dianas* undetermin'd Tears, when *Apollo* has appear'd, after the Separation of the three Elements, Determination, Digestion, and glorious Resurrection, we can, without the Addition of any other created thing, prepare this our determin'd *Elixir* : Which is the first, noblest, and secretest way of the Philosophers.

IV.

The Determination of our *Dianas* Tears consists only in their perfect and indissoluble Union with the fixt Vegetable Earth, philosophically prepar'd, purify'd, and spiritualiz'd : for the love of which they are forc'd to leave their first universal undetermin'd

min'd Property, and be cloath'd with a determin'd particular one, which is requir'd to this our *Circulatum minus*.

V.

Our second way of preparing this our Vegetable *Elixir* is by a right Manipulation of a Plant of the noblest Degree, standing by it self, or supported by others: after the Preparation of which, and its Putrefaction, Reduction into an Oil, Separation of the three Principles, with their Purification, Union, and Spiritualization, the whole is to be turn'd into a spiritual ever-living Fountain, renewing every Plant, that shall be plung'd in it.

VI.

VI.

The third and common way is only a Conjunction of a fixt Vegetable Salt with its own volatil sulphureous Spirit, both to be found ready prepar'd by any vulgar *Chymist*, and since in their Preparation the purest Sulphur, containing the Soul, has suffer'd some Detriment by their not being philosophically manipulated, they cannot be inseparably join'd without a sulphureous *Medium*, by which the Soul being strengthened, the Body and Spirit are also thro' it made capable of a perfect Union.

VII.

The proper *Medium*, requisite for the indissoluble Union of these

two Subjects, is only a sulphureous and bituminous Matter, issuing out of a Plant, living or dead, which is to be found in several parts of the World, and is known to all manner of Men, (the *Copavian* we find to be the best, and after that the *Italian*,) by which, after it has been separated from its feculent parts thro' our *Universal Menstruum*, all the Pores and Atoms of the fixt Vegetable Salt, which is extremely fortified by it, being dilated, it is made capable of receiving its own Spirit, and uniting it self with it.

VIII.

To fortify the Sulphur, and open the Pores of the Salt, no other Method is to be us'd, but to imbibe the same with the bituminous Matter in

a moderate digestive Heat, as if one would hatch Chickens, and as the Salt grows dry, the Imbibitions are to be repeated, until you find it so fully saturated, that it refuses to imbibe any more of the Matter.

IX.

In the Course of Imbibitions the whole Mass is at least nine or ten times a day to be stirr'd with a *Spatula*, or some other Instrument of dry Wood, by which reiterated Motion, the bituminous Matter receives a better ingress into the Body, and perfects its Operation the sooner.

X.

Great Care is to be taken, that in the performance of the Imbibitions,

ons,

ons, no kind of Soil or Dust fall into your Matter, for the prevention of which your Vessel may be kept cover'd with a Paper; prickt full of holes, or any other suitable Covering, and that nothing come near it, which has its own internal Sulphur: for the Pores of the Salt being very much dilated and open'd, it may easily determine it self to any other Subject, and so spoil your Undertaking.

XI.

If in three, or four Weeks time at farthest, your fixt Vegetable Salt does not manifest its full Saturation, 'twill certainly be in vain for you to go any farther with it: for you may assure your self, that you either err in the Notion of the Salt or of the real sulphureous *Medium*, or in the Management of the Imbibitions.

XII.

XII.

When your Imbibitions are fully perform'd, your Salt will then be in a convenient readiness to receive its own Spirit, by which it is made volatil, spiritual, transparent, and wonderfully penetrating, entring of a sudden into the Pores and Particles of every Vegetable, and separating in a moment their true Essence or Elements.

XIII.

Altho the Salt is fully prepar'd for the Reception of its own Spirit, yet unless you well observe the right Proportion of them (which is, that the volatil always predominate over the fixt) you will never be able to
make

make any perfect Union between these two Subjects, contrary in Quality, tho' not in Nature.

XIV.

Before you begin your Destillations and Cohobations, after the Addition of the Vegetable Spirit to its own Salt, a Putrefaction of eight or ten days is to precede, during which time, the sulphureous Spirit, strengthened by the bituminous Matter, and finding its Salt fit for Conjunction with it, has the power to enter into its Pores, to facilitate its Volatilization, and Union.

XV.

If after six or seven Destillations and Cohobations of the destill'd
upon

upon the Remainder, you do not find your Spirit to be extremely sharp, and the Remainder in the bottom altogether insipid, it will be an evident Sign, that you fail in the true knowledge of the Vegetable Spirit, which, being exceeding volatil, has in its Nature power to volatilize its own Body, and unite it self inseparably with it, finding it capable of its Reception.

XVI.

It is to be observ'd, that in the Progress of your Destillations the sulphureous *Medium* do not in the least ascend: for as it is a real *Medium*, concurring to unite the Body with the Spirit, before the Spiritualization of the Body, and without the Concurrence of which no perfect Union

of these two Subjects is to be expected ; so on the contrary in the Progress of the Work its Concurrence would be highly disadvantageous to to them both, and totally subvert your Operation.

XVII.

The ascending of the sulphureous *Medium*, when the Spirit begins to carry over its own Body, to unite it self inseparably with it, evidently and certainly signifies, that you do not regulate your Fire, as you should, and that, instead of giving a gentle vaporous Heat to facilitate the Union, you give a violent one to destroy it.

XVIII.

XVIII.

When your Salt is brought to its perfect Spiritualization, and real Union with its own volatil Spirit, then you will have in your power your *Circulatum minus*, or Vegetable *Elixir*, and *Menstruum*, with which you will be able to perform wonders in the Vegetable Kingdom, separating in a moment not only their Principles or Elements, but also at one and the same Operation the Pure from the Impure.

XIX.

If into this your Vegetable *Elixir* you put any green Vegetable, shred in pieces, it will in less than half a quarter of an hour without any external Heat putrify, and precipitate

it self into the bottom quite dead, (which is nothing but the cursed Excremental Earth) and on the Top will swim a yellow Oil, containing the Salt and Sulphur, and the *Elixir* will be of the Color of the Plant, comprehending its Vegetable Spirit: which if it does not, 'tis a sign, that your Operations have not been Philosophical.

XX.

One only drop of this yellowish Oil, given in Distempers according to the Virtue and Quality, attributed to the Plant, every Morning and Evening in a Glass of Wine, or any other convenient Vehicle, will infallibly and insensibly cure those Distempers, and corroborate the vital Spirits, if constantly taken to
purify

purify the Blood in sickly and infectious Times.

X XI.

If you put Coral into this *Menstruum*, you will see an admirable Experiment: for althô its Pores are compacter, than in any other Vegetable; yet it will on a sudden transmit its internal Spirit into the *Menstruum*, and sending its Soul and Body, like a blood-red Oil to the Top, will at last fall to the Bottom like a grayish Excrement.

X XII.

If Myrrh, Aloes, and Saffron, of each an equal Quantity, are put into this *Menstruum*, the truest *Elixir Proprietatis* (as *Paracelsus* terms it) which is a most excellent Cordial, and

almost of as great Efficacy and Virtue, as the Universal *Elixir* it self, in curing all curable Distempers, will presently swim on the Top, and its *Caput Mortuum* will separate it self into the Bottom.

XXIII.

This Vegetable *Menstruum* dissolves not only all sorts of Gums, or any other kind of Substance in the Vegetable Kingdom, but also all sorts of Oils and Balsams, coming out of Trees, separating their true Essence, by which you may perform wonderful things both upon living Bodies, and dead ones, the last of which it preserves for ever without opening or any farther Preparation of them.

XXIV.

Thô this *Menstruum* is only specified upon Vegetables, it will nevertheless in a moment draw the Tincture out of Metals and Minerals; but it will not separate all their Principles, not being the appropriated *Menstruum* for such Operations; and thô such Sulphurs are highly balsamic for the Lungs and Spleen, yet since our *Elixir Proprietatis* far exceeds those præternatural Preparations, we only give this as a curious Chymical Experiment.

XXV.

Since this Vegetable *Menstruum* is eternal, you must observe, that you lose nothing of its Quantity or Quality.

lity in separating of it from the Oil, and Spirit of the Vegetable, which is done by a gentle Destillation in *Balneo vaporoso*, the Vessel being very well luted and dry'd before. The *Menstruum*, coming over with the Flegm of the Vegetable, from which it is by a Destillation in *Balneo* to be separated for farther uses, leaves the Oil at the Bottom, united with its own Spirit, which will easily go over in any common Heat, not leaving any thing behind it: which is a Mark of its Spiritualization, Purification, and Regeneration, that it has receiv'd from the *Menstruum*.

X X V I.

Out of this Oil or Essence of your Vegetable so prepar'd, or by any other Philosophical way, (as
we

we have mention'd in our second Manner of making this our *Elixir*) if you know how to putrify it naturally without any Fire, and to separate all our Principles out of it, purifying and uniting them inseparably together, being all made spiritual and transparent, you will then have out of this second Regeneration the greatest *Arcanum* in the World, as upon Vegetables, so also upon Minerals and Metals, except Gold and Silver.

XXVII.

If this regenerated Essence be determin'd with our first Matter, it will then be in a Capacity radically to dissolve all sorts of Metals or Minerals, and principally Gold, which is imperceptibly dissolv'd in it,

it, like Ice in common Water, and can never be separated common Gold again, neither by Destillation, nor Digestion : out of which, after a Philosophical Digestion, Separation of the three Principles, with their Purification, Union, Digestion, and third Regeneration, you may prepare the great Medicin of Medicins, of equal Virtue and Quality with the Grand *Elixir* upon human Bodies, and with our *Mercury simplex*, upon Metals or Minerals.

XXVIII.

The determinating this regenerated *Menstruum* with our first Matter is to be perform'd by its Amalgamation with it, in which the Vegetable *Menstruum*, drawing out of it all its Qualities and Properties,
and

and uniting them with its own, is made capable of the same Virtue and Property, as our *Mercury simplex*, in dissolving and volatilizing every created thing, that shall come near it.

XXIX.

Some are of Opinion, that both the *Elixirs* may be produc'd out of several determin'd things, as Human Excrements, *May-dew*, (which they call also their *Menstruum* from above, or Water from the Clouds) &c. as also that the Grand *Elixir* may be prepar'd out of this, or any other Vegetable regenerated *Menstruum*; but since we know, that such *Menstruums*, which they call their Philosophical *Mercury*, altho they may dissolve and volatilize Metals, yet cannot meliorate any of them, this

Dis-

Dissolution and Volatilization being neither natural nor Philosophical, we therefore with good Reason judge all those Opinions to be only false Suppositions and ill-grounded and imaginary Notions.

X X X.

We with our Divine Master *Hermes* absolutely affirm, that, Almighty God having, after he had created all things, commanded every one of them to procreate out of its own kind, our *Elixirs* are not to be produc'd by any of those sophistical ways, as we have fully made appear in these and our precedent *Aphorisms*, in which we have given ample Instructions for the preparing the Universal *Elixir* out of our undetermin'd Matter, and
the

the speciflicated one out of the Root of Vegetables.

XXXI.

Out of the true Affection and Charity, we have for all Lovers of Arts, we advise every one, who shall desire to prepare either of these our *Elixirs*, only to follow our Infallible Rules, being the *Compendium* of the whole Practice and Theory according to all true Philosophers, and not to mind any other : for some having deliver'd things by Hearsay, others from Reading, and very few from their own Practice, they may easily be impos'd upon and deluded by any *Pseudochymist* or pretended Adept.

Experto Crede.

A POSTSCRIPT,

CONTAINING

*An Explanation of the Figure, prefixt
to the Aphorismi Urbigerani.*

HAVING in our One Hundred and One *Aphorisms* so perspicuously laid open all the Difficulties, and so amply taught the compleat Theory and Practice of the whole *Hermetic* Mystery, that any ingenious Lover of Chymistry will not only be enabled to understand the most abstruse writings of the Philosophers, but also to effect any real Experiment, which is to be expected in the Progress of our Celestial Art; and yet being apt to believe, that such, as are not our Disciples, may perhaps meet with some of the Philosophical Figures, the meaning of which they may not so easily comprehend, we have judg'd it highly expedient, in the Front of this our little Book to place this our Figure, by which, being a perfect *Compendium* of all the Philosophical Emblems, the rest may be without any great difficulty understood. Now since this our Figure, mystically representing all our Subjects and Operations, cannot but admit of many and
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various Interpretations, all which if we should here set down, our Aphorisms (where they are already deliver'd, and of which this would then be a Repetition,) would be altogether useless and insignificant: we therefore at first esteem'd it very superfluous to give any farther Illustration of it. But our desire being to do all the good, we can, to the Public, we have on second Thoughts resolv'd with our wonted Brevity to deliver the following Explanation for the better Comprehension both of it and our Aphorisms.

The Tree is a Supporter of the Motto, *Virtus unita fortior* : which, being to be read from the side of the Serpent, representing by the Half-Moon on its Head the Planet, under whose Influence it is born, is to be refer'd to it according to its particular Motto, which signifies, that, if you take it alone, it can do little or nothing in our Art, as wanting the Assistance of others. By the Green Dragon is to be understood our first undetermin'd Matter, comprehending all our Principles, (as is demonstrated by the Half-Moon on its Head, the Sun in its Body, and the Cross on its Tail,) and denoting by its Motto, that it can perform the whole work without being join'd with any other created or artificially prepar'd thing: which is our first way. But this our Dragon, when copulating with our Serpent, is forc'd to comply with her, degrading it self from its unde-

undetermin'd Being for the production of our second way. *Apollo* with the Sun on his head, and *Diana* with the Half-Moon, embracing each other, shew our third way, and the Continuation of our first and second. The River, into which they descend, signifies the State, they must be reduc'd into, before they can be in a Capacity of being born again, and before in any of our three ways they can be brought to a perfect Spiritualization and Union. *Apollo* and *Diana*, coming out of the River in one wonderful Body; *Diana* having obtain'd all, represent our *Herculean* works, ready finish'd, and the beginning of their Conjunction, and by their going to set their foot on firm ground, where she is to sow the noble Fruits for the Procreation, is to be understood the Continuation of their Conjunction, till they are fully united and perfected. In this Scheme also, as well as in our Aphorisms, are mystically exhibited all the principal Points of Faith and Religion, compris'd in the Volumes of the Old and New Testament: whence it manifestly appears, that the Contemplation of Nature truly leads to the Comprehension of those heavenly Verities, by which alone we can expect to arrive at the Enjoyment of that blessed Immortality, to which, as to the true and ultimate End of our Creation, all our Endeavors are to be directed.

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